"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

The Christian Freeman.

A MONTHLY JOURNAL.

DEVOTED TO RELIGIOUS, MORAL, AND SOCIAL PROGRESS.

No. 6.] JUNE, 1859. [PRICE 1½d.

A SHORT SKETCH OF A LONG AND USEFUL LIFE.

SUPPOSING you had been walking along the streets of Newcastle-on-Tyne, some years ago, you would probably have met a quiet, composed, withal a rather quaint-looking man, wearing a shovel hat. You would have been disposed to look after him, and would have observed that every one seemed to know him. The merchant stopped in the bustle of business to shake his hand; the carriage of the wealthy drew up, he was hailed, and his health inquired after; little children were glad to have him pat their heads, and speak kindly to them; but the town beggars knew him and his rounds best of all. It is said they often surrounded him, told their tales of want, got relief, and personated another character at some other point of his walk, and gained upon him again. They emptied his pockets of money, and frequently he had to enter some friend's shop, borrow so much more for his pocket, and on he went profuse in his charity again. Often he was expostulated with by those who knew that the idle and worthless of the vagrant class imposed upon him. "They could not deceive him," so he thought, and so his charity continued. "Who is that old gentleman?" you would have inquired, for he seems to be known and respected by all, young and old, rich and poor. "That is," you would have been speedily informed, "the Rev. Wm. Turner, the Unitarian Minister of Newcastle-on-Tyne, though poor through his profuse charity, he is the richest man in the town, in the love of men of all creeds and conditions. He is a *good* man, in the true sense of the word;" so your informant would have warmly said, and gone on his way.

In our pages a sketch of Mr. Turner's long and useful life must be brief. We have hinted at his continual readiness to hear the plaint of want. He was, undoubtedly, often imposed upon. The artful and the worthless were the recipients of his bounty. His clothes were not safe in his own home: We have been told of his family not being able to find his best or Sunday clothing at times, and then he confessed by some mistake he must have given them away, promising he would be more careful in future, and must just go with his second best for one Sabbath day. Many anecdotes of his generosity are told, which shew how his life flowed on in simplicity and amiability. His charity, so great, may be fairly regarded by us as a weakness; though, it is true, it may be viewed in a very different light in the realms above. We have said he was easily imposed upon. At one time he made a convert of a Jew to the Christian religion; he was mightily proud of this victory, for each convert from Judaism appears, by the report of the Society that has this work in hand, a costly thing. So Mr. Turner used to have his convert with him on all great occasions. It is said some of his friends got weary of him. By-and-by they missed the Jewish convert from chapel, and Mr. Turner had to explain that he had been a dear convert, for having got him to sign a bill he disappeared. We are informed he never swerved from the course of charity, despite the advice of his friends and the deceptions practised upon him.

"He, honest man, was like an unmoved rock,
Not shaken, but washed whiter by the shock;
His heart conceived no sinister device;
Fearless he played with fire and trod on ice."

Mr. Turner was a scholarly man: he was not only a theologian, but a man of extensive scientific knowledge, and the principal founder of the Newcastle-on-Tyne Philosophical and Literary Institution, and the Secretary and Scientific lecturer for very many years. He was one of those very few ministers of religion, in the last century, who laboured to convince the world that there is no real antagonism between science and religion. An attack was made on Mr. Turner, in which, among other things, the writer said: "A minister of the Gospel might be better employed than in the vain pursuit of practical philosophy." Mr. Turner published a reply, with his characteristic mildness and courtesy. He said, "Deeply conscious, I fear, I must ever be, of much imperfection and neglect in the discharge of my duty as a Christian minister; but while I have the satisfaction to enjoy the candid indulgence of those highly-esteemed friends to whom alone in this world I conceive myself responsible, I am persuaded that the members of this Society, as such, will readily admit that I owe to them no explanation or apology in this respect."* Mr. Turner was also one of the founders of the Newcastle Mechanics' Institute, one of the first in this country, and the world. The Rev. William Gaskell, of Manchester, says: "Any one who knew Mr. Turner might have been sure that he would be ready to lend a helping hand in the establishment of a Mechanics' Institution;" and Lord Brougham, in one of his works, after stating that the formation of that in London gave a general impulse to the friends of education in the country, goes on to say, that "the town of Newcastle-upon-Tyne was the first to profit by it. An institution for the instruction of mechanics by books, lectures, and scientific meetings, was established in March, 1824, and the first meeting was held under the auspices of Mr. Turner, who opened it with an excellent address on the 11th of May." Lord Brougham adds: "Mr. Turner, indeed, several years before the establishment of the Society, had lectured upon Natural Philosophy to the working classes." He energetically entered into the building of an Infirmary, which has proved such a blessing to innumerable families in all parts of the North. He was the first secretary of the Bible Society in Newcastle, and continued this office until it was narrowed down to a Trinitarian executive. He was the first that commenced the formation of Chapel and Vestry Libraries in the North of England. He was foremost in the founding of Free Schools for poor children. He was the first who commenced a Sunday School in Newcastle-on-Tyne; we may say the first in the North of England. The Rev. Theopilus Lindsey, of the English church, who soon afterwards became an eminent Unitarian minister, formed the first Sunday School in the world, in 1764. Robert Raikes, of Gloucester, commenced in 1781; and Mr. Turner commenced his School in 1784. Mr. Turner was a man of energy; he did not live in the dream-land of what might be done; he commenced against all difficulties, and did all he could. He was a thinker and he was a preacher; he spent time in his study, and spent much of his strength in the pulpit and on the platform, expounding religion in one place and science in the other. He did not talk largely of charity, and do little in that way; his every day life was eloquent with good deeds done to others. Active, earnest, intelligent, benevolent man, he did not confine himself at home; in other towns and in surrounding villages he preached the Gospel.

He was a most happy companion, and a pleasant, hearty friend; he was fond of music, and could entertain his friends with a simple song. He was fond of the society of the young, and they were equally pleased with Mr. Turner. Calling one day on one of his flock, he was shown into a room, and a little boy was lying on the floor with the Family Bible open before him. The little boy, on seeing Mr. Turner, said, "I am looking in the Bible to see if I can find a Psalm commencing with Q. Do you know of such a one, Mr. Turner?" This was a new question in Biblical literature to him; and he replied "No, Tom, I don't, but I'll help you to look for one," and down on the floor he went; and when the good lady entered, she found her

* For this and several interesting facts concerning Mr. Turner we are indebted to the "Gateshead Observer."

pastor and her son both on the carpet hunting for a Psalm commencing with Q.

To many others, as well as this little boy, he lent a friendly aid. The celebrated engineer, George Stephenson, says of his early days, when he was unknown to the world: "*Mr. Turner was always ready to assist me with instruments and with counsel gratuitously and cheerfully. He gave me the most valuable assistance and instruction, and to my dying day I can never forget the obligations which I owe to my venerable friend.*" Mr. Turner must have witnessed the success of Mr. Stephenson, the Father of Railways, and exalted to sit with kings and princes, with no small pleasure. And this testimony of Mr. Stephenson, when in the plenitude of his power and honour, to a poor, dissenting Unitarian minister, does honour to both the tutor and his pupil. Alexander the Great said, "He was more indebted to Aristotle, his teacher, for his greatness, than to his father, Philip." But what was that greatness? We would rather stand in the position of Mr. Turner to the celebrated Stephenson, than have the place of the Greek philosopher to his renowned hero.

Mr. Turner came to Newcastle in the year 1782, and was uninterruptedly the minister until 1841, the Sixtieth year of his ministry and the Eighty-first of his age. He visited Newcastle again in 1850, and preached; this was in the Eighty-ninth year of his age. In the history of his life what mighty changes have come over society, and what an honourable part he has taken in the improvement of the last one hundred years. He deeply interested himself in the diffusion of knowledge, the simplifying of religion, and the progress of science, manufacture, and art. When he commenced his ministry, the name of Napoleon the First was unknown, and Stephenson was a child. Telegraphing was done by tar barrels on mountain tops, and travelling was a rude affair by a few coaches, waggons, ships, and inland craft. Wesley and Whitfield were then preaching, and being pelted in some places by the populace; how different would be their reception now! English merchants were engaged in the buying and selling of men and women, and the mass of the people in England could neither read nor write. Newspapers were few, and books were scarce and expensive. Chapel libraries were unknown, and Mechanics' Institutes and Reading Rooms had no existence then. What a marvellous span is the age from the beginning to the end of his history! From his birth to his death seems like a bridge in history, the one abutment resting in darkness, and the other in light. We name these things, because of the signal part Mr. Turner took in bringing a better state of society about. On his retiring from his labour, and leaving Newcastle in 1841, this was acknowledged by all who knew him. A meeting was called; a committee was formed; the trustees of a public testimonial were appointed, four Churchmen and a Roman Catholic. The following resolution was unanimously agreed to. "*That the long continued and inestimable services which have been rendered by Mr. Turner, in the formation or management of our various public Institutions for the promotion of science, literature, and the fine arts; the improvement of education and the purposes of charity and benevolence, have justly entitled him to some mark of public respect and gratitude, on his retiring from public life, and ceasing to reside amongst us.*" A handsome testimonial was presented to him. One of the trustees of the testimonial was the Rev. Rector of Boldon.

He was venerated for his virtues and usefulness by all who knew him. He was on most friendly terms with many eminent clergymen in the Church of England. He was at times the guest of Maltby, the Bishop of Durham. Unfortunately he was once at Cathedral service on an Athanasian Creed day: the officiating ministers knew him, and were sore troubled at the part they had to play in this abominable creed, that consigns all mankind to endless woe who do not believe it; whereas nobody knows what it means. They hastened, after service was over, to Mr. Turner, to apologize, saying, "They were always glad to see him at Durham, excepting on those days on which they had that piece of dirty work to do—the Athanasian Creed." Mr. Turner smiled and felt a happier man in his supposed danger than they

did in their supposed safety. He was little of a controversialist, and took all denunciation with quietness, railing for railing, reviling for reviling, he knew not. A minister who came to Newcastle, and found Mr. Turner very popular, ventured to denounce Unitarianism in the strongest terms, and had a pamphlet with his attack printed. Some time after he got into moneytary difficulties, and was compelled to go among his friends to ask their aid; and, after all, he found he was short of the desired sum to relieve himself. He was advised to go to Mr. Turner. This, he said, he could not do, as he had treated Mr. Turner not very kindly in his book. His case was pressing; his friends told him Mr. Turner would most frankly forgive, and was sure to help. So he went, stated his case, told the sum that would relieve him. Mr. Turner laid him down the whole sum required. The minister was quite overcome, reminded Mr. Turner how little he expected, from the attack he had made, and how differently he had treated him. Mr. Turner said he remembered something about that attack, and the printing of it. But, said he, as I have not a copy, you can be so good as give me a copy, with your own name written in it, and I will accept it as a receipt for the money I have given to you.

We have said that Mr. Turner was on most intimate terms with some of the most eminent members and clergymen of the Church of England. When, by request, he published a volume of Sermons, they were subscribed for by the most liberal, affluent, and Christians of many churches. Bishop Maltby subscribed for two copies; Bishop Stanley and Archdeacon Scott were among the printed names of subscribers. A petty persecution was commenced against the Church dignitaries for their appreciation of Mr. Turner. The Bishop of Durham had his effigy burnt as a Unitarian Bishop. These good men were much of the same forgiving mind as Mr. Turner. We will step aside from our sketch to quote a passage from the writings of the son of Bishop Stanley, the friend of Mr. Turner. "Conquer the *evil* of your enemies by your good. When an occasion of kindness offers, seize it; when an opportunity for telling of their good deeds, tell of them gladly; when their hearts soften, do not repel them with harshness; when the quarrel has been soothed by time or distance, do not seek to revive it. It was a wise maxim of ancient military tactics; always make a silver bridge for a flying enemy. It is no less a maxim of Christian wisdom and Christian charity; make silver bridges for those who seek to retrieve their errors, their mistakes, their wrongs. It was an ancient maxim, too, of worldly prudence: Look on your best friends with the thought that they may one day become your worst enemies. It is for us to reverse this maxim, and rather say: Look on your worst enemies with the thought that they may one day become your best friends. Think how often you have been mistaken, how often you may be mistaken again. Think how, in the warmth of your own better feelings, your hard and cold heart has melted, and you may hope and believe that the same genial warmth will spread to those to whom it is directed, and many a proud spirit that would long have met scorn with scorn, and hate with hate, will be bowed down to the dust with one kind word; many a hard heart will be melted down by the morsel of bread and cup of cold water, that would have resented a whole furnace of angry invectives. This is the true Christian vengeance, the true Christian victory over those who wrong and offend us. Charity no less than honesty is the best policy, and also the best revenge." These words contain the very essence of Christianity and pourtray, much better than anything we could write, the meekness and forbearance so beautifully blended in the character of Mr. Turner.

Mr. Turner's acceptability, as a Christian minister, is attested by the fact of an uninterrupted charge over one congregation for sixty years. One person only who heard him preach his first sermon in Newcastle lived to hear him preach his last. She departed a few years ago. It is said that Mr. Turner was often requested to leave Newcastle, by more wealthy offers, but he was proof against all mere worldly considerations. The congregation granted him an annual sum after he resigned the pulpit; this he

relinquished a few years ago. Every one who knew him was struck with the unworldly, disinterested, unassuming manner and mildness of the man. His life and conversation with the world were an exemplification of Christian purity, virtue, benevolence. "Long before I ere saw him," says the Rev, W. Gaskell, "I remember hearing an anecdote from a gentleman who had been visiting in Newcastle among Trinitarian friends, which strikingly showed this. A lady, belonging to on orthodox church, was dwelling with warm admiration on Mr. Turner's excellencies, in the presence of her minister, who had but recently come to the town. He broke in upon her praise with 'But, surely, you do not expect to see Mr. Turner in heaven!' 'No!' she half sadly said, 'I confess I do not; he will be too much in the light of the throne for me to see him.'" In truth he was loved and venerated not only by his own congregation, but by all who knew him. Mention his name in Newcastle or the neighbourhood, the tribute "He was a good man" almost instantaneously flows from every lip. In the New Unitarian Church at Newcastle is a beautiful memorial window, by one of his grateful and loving friends, Robert Wallace, Esq. The *subject*, and how appropriate, is, THE GOOD SHEPHERD.

In our limited space we cannot do justice to his long and useful life and eminent virtues. It is a comparatively easy task to photograph the outer form, but not so easy to pourtray the excellencies of a life all filled with virtue, such as his. He was thoughtful in his judgment upon every topic, yet active in every work of benevolence. He was humble as a little child in every sphere of life; with a mind, too, which showed the manhood of intelligence, and great power of critical knowledge. He was a regular visitor at the College at York to encourage the students and point their pathway of usefulness. He was honoured by invitations to visit the workshops and factories of the district, to see every attempt at improvement in manufacture and art. The poorest were overjoyed every time he visited them; the rich were proud with Mr. Turner as a guest. The aged were consoled by his presence; and the young were uplifted by his advice. He was most faithful to his pulpit duties; and true to all the moral and religious interests of society. He laboured to make his countrymen in knowledge and virtue worthy the name of Christians and Englishmen: not less did he toil to provide for the sick, the destitute, the poor and needy. Nearly twenty years he has been gone from the scene of his labours; his name is fresh in the memories of all who knew him still. So far as religious doctrines are concerned, his was the most obnoxious of all; yet no Christian minister ever left in the town of Newcastle a name so honoured as his. His was the proud position of being the acknowledged founder of many useful institutions; yet he always endeavoured to prove he was a mere co-worker, and not worthy so much praise as those who knew him best did bestow. He lived in an age of great excitement and stupendous changes in the institutions and customs of the country; he retained his evenness of mind and mildness of temper amid all the conflicts of that age. His cherished faith was often assailed with the bitterest invectives; he always returned kindness for unkindness, and sweetness of language and temper for violence of attack on his Christian belief. He was honoured in all he suggested among his own religious friends; he was respected by the highest dignitaries and others of the English church, and all churches. He enjoyed life with a thankful heart; and he was resigned to leave the world whenever it pleased God to take him to himself.

It was on Easter Sunday morning, 1859: Auspicious morn! Resurrection morning! When the buds were putting forth in all their freshness, and the leaves unfolding in all their greenness, and the flowers were beginning to display their beauty and emit their sweet fragrance; and the birds, with happy songs, were mounting heavenward, filling the air with melody. Resurrection morn; when life and immortality were brought to light. Mr. Turner arose, in his usual manner, took his breakfast, and then went away so quietly to his bedroom again and lay down. That morning a happy coincidence occurred; the congregation at Newcastle, where he

had been minister about sixty years, joined in "The Dying Christian;" and about the time when they were singing

"The world recedes,
It disappears;
Heaven opens on my eyes—my ears
With sounds seraphic ring:
Lend, lend your wings,
I mount, I fly:
Oh, Grave, where is thy victory!
Oh, Death, where is thy sting!"

He, in his quiet, gentle, peaceful manner, lay down, without any particular pain or uneasiness, like an infant going to sleep, he closed his eyes on all of earth, and awoke to better life in heaven, to all the grand realities of a higher form of spiritual existence, on the celestial plains of unbroken friendship and unsullied happiness. Like faithful Abraham, who died 1821 years before the birth of Christ, "An old man and full of years." So died the Rev. William Turner, 1825 years after the death of Christ, "In a good old age, an old man, and full of years, and was gathered to his people."

"How few like thankful guests depart
From life's *full banquet* with a *cheerful heart;*
His final hour came on not by surprise,
For *full of life* he stood; prepared he dies."

Peace and honour to his memory.

NO MAN CARED FOR MY SOUL.

A very spirited, practical and evangelical discourse has Mr. Munford, pastor in the Unitarian Church, Detroit, given from these words of David. We extract a passage:—

"A few nights ago, as I was walking toward the centre of the city, I saw flames pouring out of the chimney of a house on Howard street. In a moment, cries of 'fire,' resounded in every direction, and the quick clang of several alarm bells soon aroused half the town. I was glad to note this interest in the welfare of property. Last autumn the whole nation was thrilled by tidings of the loss of the ocean steamer Arctic. As the news of the death of several hundred persons flashed along the wires, or flew from the press, there was a deep sensation throughout the land, and the wail of drowning men and women was echoed from Maine to Texas, and from New York to San Francisco. If the burning of a few cheap tenements excites a commotion, and the sudden departure of a hundred spirits occasions national sadness, who can paint the horror, what pen can describe the deep, bitter, widespread anguish which attends the conviction that human souls are to be consumed, and every day more victims than were drowned in the Arctic tragedy, are, in these United States, by lack of orthodox belief and conversion, consigned to utter and endless and hopeless misery! How must the believer in such a creed be wrung with a sorrow too great for words; surely, they can never be so heartless as to smile or jest. The charms of gay life are not for them. Oh, no! the thought of God's terrible wrath fills the universe with gloom. Every believer wears sackcloth and ashes, and his tears are his meat, day and night. He thinks of lost relatives and friends, and bewails their hopeless fate. He cannot enter the street, or sit by his own fireside, without encountering some of that vast multitude who are elected to perdition!

"But, my friends, have you ever witnessed this concern? I think I have not. A few persons have told me that they feel it all; but they have rare skill in concealing their emotions. Many of the believers in these fearful creeds are quite cheerful men; some are right jolly even. Concern for the utter ruin of four-fifths of the immortal souls around them, does not prevent considerable attention to business, or an occasional resort to festive scenes. Orthodox ministers have been seen to smile! Orthodox laymen have been heard to laugh! They do not manifest much pity for their unfortunate friends, whose lot is the inevitable fate of the heretic. Instead of warning us of our awful danger, they inquire about the price of wheat, and ask us 'who is to be mayor?' Instead of weeping rivers of tears, and heaving long and countless sighs, they invite us to their parties, and insist upon our having a good time.

"I confess I do not understand this. I am certainly in fatal error—or I am not. If I am not, I do not see why I am kept out of Christian Associations.

If I am, I do not like the general cheerfulness that prevails. It is not kind; it is not considerate. I could not go to a funeral, and there smile and laugh. If my neighbour were to be hanged to-morrow, for murder, it would be a dark day for me. And how can the believer in exclusive creeds and catechisms be so untimely in their mirth, and so heartless in their indifference? Is the eternal welfare of millions of Americans of little consequence? Can they contemplate millions of millions of long, weary years of hopeless misery, without a shudder? When I am sick, these orthodox friends ask kindly about my health. If I were naked and hungry, I know they would clothe and feed my body. Why, then, are they so regardless of my spiritual interest? Why does no man care for my immortal soul?

"It is vain that I hear, 'Courtesy prevents us from intruding unpleasant topics upon your attention; we are too polite to disturb your repose.' This is mockery indeed. When we know that they would drive men back from a broken bridge, and drag delicate women from the beds of a burning house, we cannot think that courtesy will excuse silence about periled souls. No, no; one of two things must be true: our evangelical neighbours, while they believe that the vast majority of the human race are destined to destruction, are determined not to let the fate of neighbours or friends interfere with business, or diminish pleasure, because none of them care for our souls; or, while they assent to horrible dogmas, from which these awful conclusions can be logically deduced, they do not thoroughly believe what they have subscribed, and, in spite of their names and callings, are really liberal Christians, permitting every man to interpret the Scripture for himself, and trusting that the mercy of God, instead of being limited to ten, or twenty, or seventy years, is infinite and endureth for ever. As it seems absolutely necessary to choose between an impeachment of heart or head, I prefer the latter alternative. Doing unto others as I would have others do unto me, I think our evangelical friends do care for our souls—and still they are not seriously distressed about our chance of salvation.

PLEASANT WORDS.

1. THEY don't cost much. They come bubbling up in a good-natured heart, like the freely gushing waters of a fountain. It is as easy to speak them as it is to breathe. They come forth as naturally, and easily, from the lips of kindness, as the rays from the sun. There is no pains-taking about the matter. These kind words leap forth of themselves, and delight to fly away in every direction on their errands of love.

2. They make the man happier that uses them. They react upon him. Hot words make the user's wrath hotter. So loving words make love glow the warmer in the bosom. They are fuel to the sacred flame. Loving words help to make a more and more loving heart. Kind words make kindness more and more the law of the soul.

3. Kind and pleasant words touch other people's hearts, and make them kind. They fall like flakes of fire on the cold and selfish hearts of others—not to scorch, but to melt—not to irritate, but to subdue and shame people's coldness and unkindness out of them. Under such words grim visages relax, their icy outlines are dissolved, and the soul, that had been frozen to the core, gets thawed out; and he who had a gloomy December on his visage, is not long in getting a genial June in the place of it.

4. Pleasant words beget other words like themselves in other people. We have been in a crowded omnibus. A few snappish, sulky words have multiplied their species, till most of the travellers have taken shares in the same stock. But a genial soul enters. His kind words get wings. They produce an epidemic. Growler number one, and scowler number two, change voice and visage. The magic of a few kind words has done wonders. Ill nature has jumped out of the coach, and is off for parts unknown; and good nature keeps all things in excellent trim for the rest of the trip.

5. If all this is so, then let us fling up our caps into the air and go into a revolution. Hot words, and sharp words, and snappish words, and fretful words, have had the sceptre long enough. Let us overset their government, and put the dominion into better hands. Pleasant words, born of kind and loving hearts, are to be welcomed back to supremacy. They will fill the throne with honour. And all the people will have occasion to say—"Let not such a kingdom come to an end."

WHO IS A CHRISTIAN?

BY JOHN WESLEY.

We have been long disputing about Christians, about Christianity, and the *evidence* whereby it is supported. But what do these terms mean? Who is a Christian indeed? What is real, genuine Christianity? And what is the surest and most accessible evidence (if I may so speak) whereby I may know that it is of God? May the God of Christians enable me to speak on these heads, in a manner suitable to the importance of them?

Sec. I.—I would consider, first, Who is a Christian indeed? What does that term properly imply? It has been so long abused, I fear, not only to mean nothing at all, but, what was far worse than nothing, to be a cloak for the vilest hypocrisy, for the grossest abominations and immoralities of every kind, that it is high time to rescue it out of the hands of wretches that are a reproach to human nature: to show determinately what manner of man he is, to whom this name of right belongs.

2. A Christian cannot think of the Author of his being without abasing himself before him: without a deep sense of the distance between a worm of earth, and Him that sitteth on the circle of the heavens. In his presence he sinks into the dust; knowing himself to be less than nothing in his eye; and being conscious, in a manner words cannot express, of his own littleness, ignorance, foolishness. So that he can only cry out, from the fulness of his heart, "O God! What is man! What am I!"

3. He has a continual sense of his dependence on the Parent of Good for his being, and all the blessings that attend it. To Him he refers every natural and every moral endowment, with all that is commonly ascribed either to fortune, or to the wisdom, or merit of the possessor. And hence he acquiesces in whatsoever appears to be his will, not only with patience, but with thankfulness. He willingly resigns all he is, all he has, to his wise and gracious disposal. The ruling temper of his heart, is the most absolute submission, and the tenderest gratitude to his Sovereign Benefactor. And this grateful love creates filial fear: an awful reverence toward him, and an earnest care not to give place to any disposition, not to admit an action, word, or thought, which might in any degree displease that indulgent Power to whom he owes his life, breath, and all things.

4. And as he has the strongest affection for the Fountain of all good, so he has the firmest confidence in him; a confidence which neither pleasure nor pain, neither life nor death can shake. But yet this, far from creating sloth or indolence, pushes him on to the most vigorous industry. It causes him to put forth all his strength, in obeying Him in whom he confides. So that he is never faint in his mind, never weary of doing whatever he believes to be his Will. And as he knows, the most acceptable worship of God, is to imitate Him he worships, so he is continually labouring to transcribe into himself all his imitable perfections; in particular, his justice, mercy, and truth, so eminently displayed in all his creatures.

5. Above all, remembering that God is Love, he is conformed to the same likeness. He is full of love to his neighbour, of universal love; not confined to one sect or party; not restrained to those who agree with him in opinion, in outward modes of worship, or to those who are allied to him by blood, or recommended by nearness of place. Neither does he love those only that love him, or are endeared to him by intimacy of acquaintance. But his love resembles that of Him, whose mercy is over all his works. It soars above all these scanty bounds, embracing neighbours and strangers, friends and enemies; yea, not only the good and gentle, but also the froward; the evil and unthankful. For he loves every soul that God has made; every child of man, of whatever place or nation. And yet this universal benevolence does in no wise interfere with a peculiar regard for his relations, friends, and benefactors; a fervent love for his country; and the most endeared affection to all men of integrity, of clear and generous virtue.

6. His love to these, so to all mankind, is in itself generous and disinterested; springing from no view of advantage to himself, from no regard to profit or

praise; no, nor even the pleasure of loving. This is the daughter, not the parent of his affection. By experience he knows, that social love (if it mean the love of our neighbour), is absolutely different from self love, even of the most allowable kind. Just as different as the objects at which they point. And yet it is sure, that, if they are under due regulations, each will give additional force to the other, till they mix together never to be divided.

7. And this universal, disinterested love, is productive of all right affections. It is fruitful of gentleness, tenderness, sweetness; of humanity, courtesy, and affability. It makes a Christian rejoice in the virtues of all, and bear a part in their happiness; at the same time that he sympathizes with their pains, and compassionates their infirmities. It creates modesty, condescension, prudence, together with calmness, and evenness of temper. It is the parent of generosity, openness, and frankness, void of jealousy and suspicion. It begets candour, and willingness to believe and hope whatever is kind and friendly of every man; and invincible patience, never overcome of evil, but overcoming evil with good.

8. The same love constrains him to converse, not only with a strict regard to truth, but with artless sincerity and genuine simplicity, as one in whom there is no guile. And, not content with abstaining from all such expressions, as are contrary to justice or truth, he endeavours to refrain from every unloving word, either to a present, or of an absent person; in all his conversation aiming at this, either to improve himself in knowledge or virtue, or to make those with whom he converses some way wiser, or better, or happier, than they were before.

9. The same love is productive of all right actions. It leads him into an earnest and steady discharge of all social offices, of whatever is due to relations of every kind; to his friends, to his country, and to any particular community whereof he is a member. It prevents his willingly hurting or grieving any man. It guides him into an uniform practice of justice and mercy, equally extensive with the principle whence it flows. It constrains him to do all possible good, of every possible kind, to all men; and makes him invariably resolved, in any circumstance of life, to do that and that only, to others, which, supposing he were himself in the same situation, he would desire they should do to him.

10. And as he is easy to others, so he is easy to himself. He is free from the painful swellings of pride, from the flames of anger, from the impetuous gusts of irregular self-will. He is no longer tortured with envy or malice, or with unreasonable and hurtful desire. He is no more enslaved to the pleasures of sense, but has the full power both over his mind and body, in a continued cheerful course of sobriety, of temperance, and chastity. He knows how to use all things in their place, and yet is superior to them all. He stands above those low pleasures of imagination, which captivate vulgar minds, whether arising from what mortals term greatness, or novelty, or beauty. All these too he can taste, and still look upward; still aspire to nobler enjoyments. Neither is he a slave to fame; popular breath affects him not; he stands steady and collected in himself.

11. And he who seeks no praise, cannot fear disprais. Censure gives him no uneasiness; being conscious to himself, that he would not willingly offend, and that he has the approbation of the Lord of all. He cannot fear want, knowing in whose hand is the earth and the fulness thereof, and that it is impossible for Him to withhold from one that fears him, any manner of thing that is good. He cannot fear pain, knowing it will never be sent, unless it be for his real advantage; and that then his strength will be proportioned to it, as it has always been in times past. He cannot fear death; being able to trust Him he loves with his soul, as well as his body; yea, glad to leave the corruptible body in the dust, till it is raised incorruptible and immortal. So that in honor or shame, in abundance or want, in ease or pain, in life or in death, always and in all things he has learned to be content to be easy, thankful, happy.

12. He is happy in knowing there is a God, an intelligent Cause and Lord of

all, and that he is not the produce either of blind chance or inexorable necessity. He is happy in the full assurance he has, that this Creator and End of all things, is a Being of boundless wisdom, of infinite power to execute all the designs of his wisdom, and of no less infinite goodness to direct all his power to the advantage of all his creatures. Nay, even the consideration of his immutable justice, rendering to all their due, of his unspotted holiness, of his all-sufficiency in Himself, and of that immense ocean of all perfections, which centres in God from eternity to eternity, is a continual addition to the happiness of a Christian.

13. A further addition is made hereto, while, in contemplating even the things that surround him, that thought strikes warmly upon his heart,

"These are thy glorious works, Parent of Good:"

While he takes knowledge of the invisible things of God, even his eernal power and wisdom in the things that are seen, the heavens, the earth, the fowls of the air, the lilies of the field How much more, while, rejoicing in the constant care which He still takes of the work of his own hand, he breaks out into a transport of love and praise, "O Lord! How excellent is thy name in all the earth! Thou hast set thy glory above the heavens." While he, as it were, sees the Lord sitting upon his throne, and ruling all things well; while he observes the general providence of God co-extended with his whole creation, and surveys all the effect of it in the heavens and the earth, as a well pleased spectator; while he sees the wisdom and goodness of his general government descending to every particular; so presiding over the whole universe, as over a single person, so watching over every single person, as if he were the whole universe; how does he exult when he reviews the various traces of the Almighty goodness, in what has befallen himself in the several circumstances and changes of his own life! All which, he now sees have been allotted to him, and dealt out in number, weight, and measure. With what triumph of soul, in surveying either the general or particular providence of God, does he observe every line pointing out an hereafter, every scene opening into eternity.

14. He is peculiarly and inexpressibly happy, in the clearest and fullest conviction, "This all-powerful, all-wise, all-gracious Being, this Governor of all, loves me. This lover of my soul is always with me, is never absent, no not for a moment. And I love Him; there is none in heaven but Thee, none on earth that I desire beside Thee! And He has given me to resemble himself, He has stamped his image on my heart. And I live unto him; I do only his will; I glorify him with my body and my spirit. And it will not be long before I shall die unto him; I shall die into the arms of God. And then farewell sin and pain; then it only remains, that I should live with Him for ever."

15. This is the plain, naked portraiture of a Christian. But, be not prejudiced against him for his *name*. Forgive his *peculiarities of opinion*, and (what you think) superstitious modes of worship. These are *circumstances* but of small concern; and do not enter into the *essence* of his character. Cover them with a veil of love, and look at the substance; his temper, his holiness, his happiness.

Can calm reason conceive either a more amiable or a more desirable character? Is it your own? Away with names! *Away with opinions! I care not what you are called.* I ask not (it does not deserve a thought) *what opinion you are of;* so you are conscious to yourself, that you are the man, whom I have been (however faintly) describing.

Do not you know, you ought to be such? Is the Governor of the world well pleased that you are not? Do you (at least) desire it? I would to God that desire may penetrate your inmost soul; and that you may have no rest in your spirit, till you are not only almost, but altogether a Christian!—*Wesley's Works, Edition of* 1812, *vol.* 13, *page* 246.

"If any one thinks, then, a Unitarian is not a Christian, I plainly say, without being a Unitarian myself, that I think otherwise."—*Bishop Watson.*

A GOOD THOUGHT.

A leading political journal, in a brief article on the mosquito, argues that it abounds in malarial districts, and for the purpose of driving men from them, concluding with these words:

"The idea abounds in probabilities; for the constant result, so far, of a closer insight into the so-called punitive races of animals as well as the so-called punitive laws of the deity, has been the demonstration that the animal or the law were in reality the most striking example of God's beneficent care for his creatures' temporal happiness."

Now this we call a good thought. Not that it is new, but that its recognition outside of our theology is worthy of notice. The admission that all the punitive laws are striking examples of the beneficent care of God for his creatures, or, in other words, that God punishes men in love, and for their good, is of immediate importance, both doctrinally and practically.

Doctrinally it is one of the fundamental points. Take away the idea of punishment. On no other basis can endless misery be supported. Establish as unquestionable truth that God only punishes in love; for the welfare of his creatures and their final recovery from sin, and consequently universal salvation results as an unavoidable consequence. The prevalence of such an ideais therefore a hopeful and cheering sign of the times.

Practically its effect is no less important. Let the sufferer understand that his punishment is simply retributive, that he is suffering from the vengeance of the offended power, and its effect is to call up all his bitter and combative feelings. He conceives himself oppressed, wronged, and hence breathes out hostility and revenge. How often is this illustrated in our civil punishments.

But teach the sufferer that his suffering is the result of a careful provision for his welfare, that it is designed to guard and drive him from greater evil, that sovereign goodness appoints it for his welfare, and his heart will be subdued, his judgment convinced, and he reformed. We would therefore much insist on this view of the Divine Punishments, as a means of procuring the peaceable fruits of righteousness.

And in proportion as men adopt this view of the Divine Providence, will they be disposed to imitate it to their fellows? When it is universally believed, we may look for all vengeful customs in daily life, to pass away. We imitate the character we attribute to our God, whether good or evil, and hence the importance of right views. May they soon prevail in all minds?

THE WEE DEAD WEAN.

The wee dead wean
  Wi' its wee white face,
Has early sought its mansion in
  Man's last lang sleeping place;
And yet its rest appears sae soft,
  Sae calm—though awfu' deep—
That as we gaze the wee thing seems
  Awakening fra its sleep.

But the wee dead wean
  Will never wauken mair;
Nor fret because its mither's pride
  Would brush its bonny hair;
Its gane frae us, just like a glint
  O' sunshine i' the dale,
Or like the snaw-drap lowly laid
  In February's gale.

O wee, wee wean,
  Your fate a blest ane seems;
Your wee sun set ere sin or shame,
  Like mists, could dim its beams.
Naught learned ye o' our puir lost race,
  Our warld's crooked art;
Nor kenned the dark spots o' the earth,
  Nor o' the human heart.

Wee, wee dead wean!
  Your mither need na' greet,
Although she canna wauke you,
  Nor warm your death-cauld feet.
For on your brow there is a smile,
  Nae cloud o' black dispair,
Nae whirlwind passion ever cam'
  To leave a furrow there.

The wee dead wean
  Has gane frae earth to heaven— [men
Least sae we think—though some stern
  To prove us wrong hae striven.
But oh, awa stiff zealot—gang
  And learn your creed again— [saints,
There's sma,' sma' hope for grey-beard
  If that wee lamb's in pain.

Montreal. J. MILLER.

EXPLANATIONS OF SCRIPTURAL TEXTS ADVANCED TO SUSTAIN UNSCRIPTURAL DOCTRINES.

DEITY OF CHRIST.

It has been plainly taught, in the Christian Church, for fifteen hundred years, that Jesus Christ is God; and the authority of the Church, until the time of the Reformation, went almost unquestioned on this and other points. We rejoice we live in an age disposed to learn and hold by Christianity, as it was taught by Christ and his Apostles, and ready to dissent from mere human creeds when opposed to the teaching of the Great Master and his Apostles. On this point of doctrine, "That Christ is not God," but the Son, Sent, Anointed, Messenger, Approved of God, we could quote a thousand Scriptural arguments: how Christ taught the Jews and disciples to regard him in no other light than the Son and sent of God: how he taught there is but one God: how often the Scriptures speak of God being the God and Father of Jesus Christ: how that Jesus Christ was a *Man*, and grew in wisdom and favour with God: how all his high names, power, and offices are said to have been given to him by God: how he directed his disciples, by his example of prayer to God, and by his words, never to pray to him when he was gone, but to God, to whom *he* then prayed: how he died, and was raised, not by his own power, but by the power of God; and how it is said of Christ, that he *now* sits at the right hand of God. There is nothing in the Scripture more clearly shown than this, "That Christ is *not* God." We know that some of the wisest and best of men in the Christian Church believe he is God: some of the wisest and best of men that have ever lived believe also he is not God. We refer the reader to our November number, for 1858, in which a few of our reasons from the Scriptures are stated, for rejecting the "Deity of Christ." We propose in this and following numbers to examine the passages Trinitarians adduce for their doctrine. Some passages are so purely irrelevant to the subject, we may omit them. Very few shall be omitted. In our examination and exposition of Scriptural texts there is this peculiarity, to which we call attention, and of which we may feel proud, as well as safe; there is not a single text advanced by Trinitarians for their doctrines, but are otherwise explained by some of their own most eminent writers and theologians. Let the reader then observe that the names of all the authorities which we give, as expositors under this section, are the names of learned Trinitarians: themselves being the judges, we are right in our explanations. We acknowledge our indebtedness to "*Wilson's Concessions of Trinitarians*," for the authorities which may be advanced under this section. We will commence with

OLD TESTAMENT PASSAGES.

"And Eve conceived, and bare Cain, and said, I have gotten a man *(from Jehovah)* from the Lord."—Gen. iv. 1.

Some who are eager to find an argument in every passage, will have it that Eve said, "I have gotten the man, Jehovah." *Le Clerc* says, "Those who translate *the man, Jehovah*, as if Eve had believed that Cain was the Messiah of Jehovah, are scarcely worthy of being confuted." *Dr. John Owen* says, "Besides if she had such thoughts, she was manifestly mistaken; and to what end that mistake of hers should be here expressed, I know not."

"And the angel of Jehovah found her by a fountain of water in the wilderness . . And she called the name of Jehovah, that spake unto her, Thou, God, seest me."—Gen. xvi., 7, 13.

Dr. Wells says, "I can see no reason for supposing this angel to have been the second person of the Trinity." *Rosenmuller* says, "The *angel* or *messenger* of Jehovah is in the 13th verse called Jehovah; terms which, in these books, are used as interchangeable."

"And Jehovah appeared unto Abraham in the plains of Mamre . . . And lo three men stood by him."—Gen. xviii. 1.

"St. Augustine contends that the three men who appeared to Abraham were three angels in a human form."—*Calmet.* "I think, with the Bishop of Ely, that it may be granted that the three that appeared to Abraham were created angels."—*Dr. Whitby.*

"And the men turned their faces from thence, and went towards Sodom; but Abraham stood yet before Jehovah."—Gen. xviii. 22.

"Before the angel, who spoke in the place of God."—*Tostat.* "The third angel who remained Abraham considered to be a man like the others, but one in whom was the Spirit of God . . . Spoke by divine authority."—*Luther.* Luther gives it as his opinion that these three men were *not* the Trinity, as some have supposed. The reader cannot fail to see that these passages, though cited as proofs of Christ's Deity, contain not one particle of evidence, of Christ, at all.

"Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven."—Gen. xix. 24.

"There are many, both ancient and modern interpreters, who think the meaning is no more, than that the Lord sent this rain from himself; it being the manner of the Scripture phrase to repeat the noun instead of the pronoun (*i.e.*, God rained from himself").—*Bishop Patrick.* "I know that the Ancients explained these words, *The Lord rained from the Lord*, as signifying that the Father rained from the Son; but this sense is, by no means, suitable to the passage."—*Calvin.*

"And Jehovah visited Sarah, as he had said."—Gen. xxi. 1.

"That is, the angel, who addressed Abraham, was sent by God, and spoke as his representative."—*Tostat.* "The word *(visited)* denotes the providence of God, whereby he fulfils what he before had said."—*Bishop Kidder.* "Nothing, we think, is more susceptible of proof than that

the term *angel*, in Scriptural usage, is employed, not only to denote those personal agents, whom the most High may see fit to make the executors of his will, but also in an impersonal sense, implying, in many cases, merely a dispensation of Providence, whether in a way of mercy or of judgment."—*Professor Bush.*

"And the angel of God spake unto me in a dream, saying, I am the God of Bethel."—Gen. xxii. 11, 13.

It is sometimes affirmed that the angel of God was Jesus Christ. This is a mere assumption. That Jesus Christ was an angel, or messenger of God, we never deny. But this angel says, "I am the God of Bethel." The following are the explanations of *Emmanuel Sa.*, *Bishop Patrick*, and others. "The angel calls himself God; that is, he speaks in the name of God."

"And Jacob was left alone; and there wrestled a man with him, until the breaking of the day . . . And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved."—Gen. xxxii. 26, 30.

"Those must certainly have low conceptions of the Deity, who think that he assumed this appearance on account of such a trifling affair, namely, to wrestle with a mortal man as in play, and counterfeit being conquered by him."—*Le Clerc.* "That he who appeared to the Patriarchs, to Moses, and the Prophets, was not the Son of God, but an angel, I can prove by many and valid reasons."—*Pereira.* "The generality of the Fathers, after St. Augustine, maintain that all the appearances mentioned in the Old Testament were made by the ministry of angels; and that this, in particular, was that of an angel. The same has been adopted by the greater number of our theologians and commentators."—*Calmet.*

"And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee . . . And he built there an altar, and called the place El-beth-el, because there God appeared unto him."—Gen. xxxv. 1, 7.

"Though it be the sign of a pious mind to take all good occasions to intimate the doctrine of the Trinity, and the Deity of the Son of God, yet this phrase will not serve to bear up an argument against such as are opposed to that high and hard, though orthodox, and true doctrine."—*Ley.* "Whenever it is said that God appeared to Jacob, or redeemed him, the meaning is, that God operates, not immediately, but by the instrumentality of an angel. Some who look very superficially on sacred Scripture assert that this is to be understood of the Messiah."—*Tostat.*

We have so often heard it stated that Christ was the angel of the covenant, the angel of Jehovah, the angel, so often appearing in the Old Testament, and sometimes spoken of as being God; and all this adduced to prove the Deity of Christ, we are tempted to give a few more passages, with the conviction of the most able theologians of the Trinitarian Churches, Catholic and Protestant, expressed in so clear a manner, that Trinitarians should really cease to make use of any such texts, as aiding their cause. The *Rev. John Hewlett*, of the Church of England, in his Commentary, very truly remarks, "Many of the Christian Fathers, who, unfortunately caught the passion of allegorising the Holy Scriptures, or of converting them, on all occasions, into spiritual mysteries, from the latter Platonists, the example of Philo, and the practice of the Jewish Rabbi, have considered *the angel* . . . . as the second person of the Holy Trinity, and the opinion seems to have been too hastily adopted by some of our best commentators and old divines . . The author of the Epistle to the Hebrews, indeed says, 'God, who, at sundry times, and in divers manners, spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.' Now, as the last days meant that period which commenced with the advent of the Messiah, it is an intimation, by the Apostle, that he had not spoken to men before; otherwise the nature of the subject required that he should have mentioned it."

"And the angel of Jehovah appeared unto him, in a flame of fire, out of the midst of a bush."—Exodus iii. 2.

"He, say Christian controversialists, who is here called the 'angel of Jehovah,' is after called Jehovah himself. He is therefore, at the same time, the angel or messenger of God the Father, and himself God the Son, equal to God the Father, since he is called by the same name. Such a mode of argumentation could not, I think, be used by any one well acquainted with the Oriental idioms. God is said to speak, act, command, threaten, when any messenger, whether angel or prophet, speaks and acts in his name."—*Geddes.* "The true solution, according to the Scripture, is this: 'That the Lord God never spake or appeared in person, but always by proxy, or messenger, who represented him, and spake in his name and authority.'"—*H. Horne.*

"Behold, I send an angel before thee to keep thee in the way . . . Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him."—Exodus xxiii. 20.

"A great many Christians think this was not a created angel, but an uncreated, the eternal Son of God . . . which I am afraid to assert."—*Bishop Patrick.* "This is said, not of a celestial but an earthly angel; that is, of Moses, the messenger of God." — *Cardinal Cajetan.*

"And they saw the God of Israel."—Exodus xxiv. 10.

"*To see God*, in the Oriental phraseology, is to see any symbol or phenomenon which indicates his presence, providence, or protection."—*Geddes* and *Hewlett.*

"Behold there stood a man over against him, with his sword drawn in his hand . . And

Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord."—Joshua v. 13, 15.

"Some commentators think that this figure of a man, with a drawn sword, was the Saviour in his pre-existent state; but there seems no sufficient ground for such a mystical interpretation of the text."—*Hewlett.* "Joshua worshipped the angel, not as God, but as the messenger of the Deity; for the Orientals worshipped, or with bent body, saluted those persons whom they held in high respect."—*Le Clerc.* "The term worship sometimes denotes merely reverence, an external mark of respect, exhibited to angels, saints, and men. It is evident that Joshua did not pay religious homage to him who appeared."—*Calmet.*

"And Jehovah said unto Joshua, See, I have given into thine hand Jericho."—Joshua vi. 2.

"God spake by the angel mentioned," vi. 14.—*Le Clerc.* "Though it was the angel that addressed Joshua, yet is the name Jehovah here attributed to him in order to intimate that the angel spoke as the representative of God."—*Cardinal Cajetan.* "The angel is called Jehovah, because he acted as God's vicegerent."—*Grotius.*

There are one or two texts more in the Old Testament, in which the angel of Jehovah is called Jehovah, but the reader must be satisfied, by the abundant testimony of the most able Trinitarian critics, that there is nothing in these texts to warrant the conclusion this angel was Jesus Christ. Supposing that the angel mentioned, in some passages, could be proved to be Jesus Christ, it only proves his pre-existence, which some Unitarians have believed in. And supposing the name of Jehovah has been applied to Jesus Christ, which can never be clearly shown from Scripture, we find that this great name has been applied to angels, the messengers of God; at least, it is so conceded by Trinitarians. This is worthy of some consideration, by those who hold to the Deity of Christ from the high titles given to him in Scripture.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."—Job xix. 2, 5.

"Any attempt to establish the true meaning of this passage is altogether hopeless."—*Dr. A. Clarke.* "I think it will appear that there is no allusion to Christ."—*Dr. Durell.* "I make no scruple to declare, for the opinion of those who understand these words to signify Job's confidence in a temporal deliverer."—*Bishop Warburton.* "Job does not say this expressly and absolutely of the resurrection."—*Calvin.*

Of the passages in the second Psalm, *Bishop Lowth* says, "The subject of the second Psalm is the establishment of David upon the throne, agreeably to the Almighty decree, notwithstanding the fruitless opposition of his enemies." *Rosenmuller* says, "That the Messiah is here celebrated, was the opinion of the apostles Peter and Paul.—Acts iv. 25; xiii. 33. Heb. i. 5; but they accommodated the Psalm to him whom they declared to be the true Messiah. No one, however, who is devoid of prejudice, and reflects on the cruel domination which, according to verse 9, that king was to exercise over the conquered nations, can believe that the prophetic bard had any view to the Saviour Jesus Christ."

"Thy throne, O God, is for ever and ever."—Psalm xlv. 6.

The next verse clearly shows that the term God is here applied to some one *inferior* to the only true God. *Casaubon* says, "The words, translated '*O, God,*' are often ascribed to Judges and Magistrates." "*Calvin* is very bold in asserting, that David spoke properly of Solomon, as if the Apostle, in Hebrews, had applied this text to our Saviour only in the mystical sense."—*Haydock.*

"Jehovah said unto my Lord, sit thou at my right hand."—Psalm cx. 1.

"To sit at God's right hand imports dignity and honour."—*Bishop Richardson.* "To sit at his right hand means to be in great honour, and is suitable to any man."—*Tostat.* "The first term, *Jehovah*, is the name of Deity; the second, *Adoni*, Lord, is sometimes applied to men."—*Calmet.* "It may be proper to inform the English reader, that when the word Lord is printed in capitals, in the authorised version, it represents the word *Jehovah* in the original; when it is printed in the small Roman letters, 'lord,' or 'Lord,' it represents a word that signifies a ruler or master."—*Carlile.* "This Psalm has some affinity with the second. God tells David that he has nothing to do but sit still at Jerusalem, at his right hand, and he would undertake the conquest of his enemies."—*Mudge.*

Wisdom is personified in the Eighth and Ninth chapters of Proverbs: and some Trinitarians will have it that Christ is here spoken of. The following are worthy of their consideration. "These beautiful pictures of wisdom cannot be satisfactorily proved to be a designed description of the Saviour's person, much less can such an interpretation be established on the apocryphal imitation."—*Dr. J. Pye Smith.* "Christian divines, of all ages, have explained this passage as referring to the Son of God . . . We would caution Christians against resting their faith on such disputable evidence."—*Williams.*

"Who hath ascended up into heaven, or descended? . . . What is his name, and what is his son's name, if thou cans't tell?"—Proverbs xxx. 4.

"The meaning of this passage appears to be, who understands the divine secrets: tell me the name of the man, or any of his family, and I will inquire of him."—*Bishop Patrick.* And many others so explain it. *Dr. A. Clarke* says, "Many are of opinion that it refers to the first and second person of the Trinity. It may be so. Quote nothing that is not clear."

"Therefore the Lord himself shall give you a sign; behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isaiah vii. 14.

"One that is now a virgin will shortly conceive, and bring forth a son."—*Le Clerc.* "The prophet uses not the Hebrew word which properly signifies a virgin, but which denotes a girl, a young woman."—*Erasmus.* "I cannot be persuaded that Isaiah has the least reference to the Messiah, but to a child that was to be born at the expiration of nine months, from a person at that time a virgin."—*Michaelis.* "The Hebrew word which we translate virgin, is one of those terms whose signification varies; sometimes denoting a virgin in the strictest sense, sometimes a young woman, and even one who has lost her virginity."—*Calmet.* "It cannot be denied that, according to the primary and literal sense, this prophecy was, in some measure, fulfilled in Isaiah's time, in that a young woman, who was a virgin when these words were delivered, and who was probably in the presence of the king, and pointed at by the prophet, was afterwards married and bore a son, whom God designed as a pledge for the deliverance of the Jews out of the hands of the kings of Syria and Israel."—*Limborch.* The reader must bear in mind we are quoting nothing but Trinitarian divines and scholars. We have read several works pouring contempt upon Unitarian explanations of Scripture, so we avoid remark here. All these expositions of texts are from the ablest Trinitarian writers. Remember this.

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah x. 6.

Samuel White, M.A., Fellow of Trinity College, Cambridge, in his Commentary on Isaiah, says, "That is he (King Hezekiah) shall reign on the 'throne of David,' as the metaphor signifies, and as the prophet more fully explains himself in the following verse, which cannot be literally true of our Saviour, whose kingdom was not of the world, as David was . . . *His name shall be called Wonderful*, which Hezekiah was in an eminent manner, as well upon the account of his personal qualification and endowment, as for the miracles God wrought in his behalf." The learned *Grotius* also refers it, in its first sense to Hezekiah, with other commentators, but who all agree, as well as *White*, whom we have quoted, it refers to Jesus Christ in a sublime and more excellent sense. This secondary application is not countenanced by any New Testament writer, and is the mere accomodation view of Christian commentators. And if it be conceded, as it is, to refer to Hezekiah, without proving the proper Deity of Hezekiah, we can afford to allow its application to Jesus Christ, without jeopardising the honour of the Father. No Trinitarian can agree that Jesus Christ, the *Son*, is the '*Everlasting Father.*' This text ought never to be applied to Christ. The interpretation of this text by Trinitarians will show, although they refer it to Christ generally, that it might, with as strict propriety, be referred to Hezekiah, concerning whom it was at first written. There is nothing in the name Wonderful opposed to this view, and the next three words are rendered, by *Grotius*, '*Consulter* of the *mighty God.*' This means, says *Grotius*, 'One, who in every important affair, will ask counsel of God by the prophets.' *Dr. Mayer* says, 'From this text we cannot firmly prove him to be God, no more than other men who have this name.' *Alvarez* says, "The angel who announced the incarnate word was called *Gabriel*, a name which means '*The strong God.*'" *Sasbout* says, "The word *(God)* here used is applicable, not only to God, but to angels and men worthy of admiration. Whence it does not appear that the Deity of Christ can be effectually gathered from this passage. The words '*Everlasting Father*' are as inapplicable to Christ, in their literal sense, according to Trinitarian views, as to Hezekiah." *Luther* says, "The title, Everlasting Father, denotes not a person, but his work." Several commentators are agreed it signifies "Father of the Age," or "Author or Proprietor of the Age." *Grotius* gives his view in these words: "He will leave after him a numerous progeny for a great length of time." On this text, so often cited, we would observe, it is never used in the New Testament. There is not a particle of evidence, in the Bible, that it refers to Christ. It is conceded, by some Trinitarian divines, that its primary signification refers to Hezekiah. The context of the passage clearly shows it refers to the age in which the prophet lived. The names are, in their literal sense, as inappropriate to the person of Christ as to Hezekiah. The expositions given by Trinitarian divines of the probable signification of these names do not involve proper deity on the person on whom they are conferred, as angels, magistrates, etc., have as high titles given to them in the Scriptures, as we shall still further show in our expositions of these texts.

"Prepare ye the way of Jehovah, make straight in the desert a highway for our God."—Isaiah xl. 3.

"The deliverance of God's people from the Babylonish captivity is considered by him as parallel to the former deliverance from Egypt. God was then represented as their king."—*Bishop Lowth.* "This verse is accommodated by Matthew iii. 3, to John the Baptist, who prepared the way for the coming of Christ."—*Rosenmuller.* If preparing, for mere political emancipation, could be called preparing the way of Jehovah, how much more so the deliverance from sin, through Christ, might be called preparing the way of Jehovah?

"And now the Lord God and his spirit hath sent me."—Isaiah xlviii. 16.

"This passage has been amazingly darkened. The Jews understand it of the prophet; and this opinion I adopt."—*Luther.* "Commentators differ in their explanations of this passage. Many apply it to Christ; but they are not supported by the language of the prophet himself, and we should beware of violent and forced interpretations."—*Calvin.*

To be continued.

WAYSIDE GATHERINGS.

CELIBACY was not imposed on the clergy of the Roman Church until the eleventh century. As a canon it was not generally enforced until the middle of the succeeding century, although efforts had been made long before, by influential ascetics, to impose it upon all the consecrated servants of the Church. Since the twelfth century the Church has demanded celibacy of all her servants, from the Pope to the sub-deacon.

Mr. FARR, connected with the Registrar-General's Office, in London, has recently read a paper, which confirms the common opinion of the evil consequences of marriages, in many cases, under the age of twenty, before the growth of the individual man or woman is completed. *The married from twenty to sixty have a lower death rate than the unmarried.* Dr. F. sums up—"This is the general result. Marriage is a healthy state."

HOW TO STOP BLOOD.—Take the fine dust of tea or the scrapings of the inside of tanned leather, and bind it close upon the wound, and blood will soon cease to flow. These articles are at all times accessible, and easy to be obtained. After the blood has ceased to flow, laudanum may be advantageously applied to the wound. Due regard to these instructions will save agitation of mind, and running for the surgeon, who probably will make no better prescription, if present.—*Lancet.*

A GENTLEMAN of nervous temperament once called on Dr. Dwight, President of Yale College. One of the doctor's boys was rather boisterous, and pestered the nervous gentleman somewhat; whereupon he said to him, "My boy, if you will keep still while I am talking to your father, I will give you a dollar." Instantly the boy hushed down, gentle as a sleeping lamb. At the close of the gentleman's remarks, he attempted to leave without giving the boy the dollar, but Dr. Dwight was too fast for him. He put a dollar into the man's hands, saying, "You promised my boy a dollar for good behaviour. Give him that, as you promised. If, sir, we lie, our children will be liars."

THE SABBATH.—I have by long and sound experience found that the due observance of the Lord's day, and the duties of it, has been of great advantage to me. God almighty is the Lord of our time, and lends it to us; and as it is but just that we should consecrate this part of that time to Him, so I have found by a strict and diligent observation, that a due observance of this day hath ever had joined to it a blessing upon the rest of the time; and the week that hath so begun, hath been blessed and prosperous to me. And on the other side, when I have been negligent of this day, the rest of the week has been unhappy and unsuccessful to my own secular employments; so that I could easily make an estimate of my successes, in my own secular employments of the week following, by the manner of passing this day. And thus I do not write lightly or inconsiderately, but upon a long and sound observation and experience.—*Sir Matthew Hale.*

COMPANY PHASES.—'I wish we could have company all the time, mother,' said Sarah. 'Why, my dear?' asked her mother. 'Because, mother, father is so pleasant when company is here. He calls me *dear*, then; and he kisses Henry; and sometimes takes me with baby on his knee. Oh, mother! when shall we have company again? I am so happy when father loves me!' Little Sarah paused. Then she asked, 'Mother, why does not father love us all the time? It makes us so happy! And, oh! didn't he smile so dearly on you to-day, mother? If he knew how much good it does, he would be so always, wouldn't he mother?' Father! husband! can you answer Sarah's question? Will you answer in the affirmative?

A JUST REBUKE.—Many people deem themselves good Christians, because they are regular and devout at church, make a good many prayers, and are observant of all religious ceremonies and rites, who do not expect to meet and discharge the moral obligations of life as Christian men. Religion with such only reaches the surface; does not reach and change the current of life. They pray like Christians on Sunday in the church, and conduct their business according to the maxims and conventionalities of trade on the six remaining days of the week. They reckon themselves pious people because they pray morning and night, and noon perhaps,—but their neighbours put them down among the goats, because they fail to keep their word and pay their honest debts. An incident which recently occurred in a revival meeting, may be cited here for the just rebuke which it administers to pretenders of this stamp:—There arose a man, dressed poorly, and with want depicted upon his 'aged countenance,' who, offering up a pure and holy prayer to his Creater, closed in the following strange manner: 'I have been afflicted with the curse of poverty since last fall. My poor wife and children have almost starved with hunger, and perished with the cold; and for what reason? This, brethren: the men who have this morning exhorted you to come to your Saviour have failed to pay me for my labour in repairing their boots and shoes; and if this is religion, I'll have none of it.' It made a sensation in that audience. It was as if a sudden squall had struck them flat aback, and they going at the time with steering sails out on both sides. It took some little time ere the parson could brace the head-yards foreward; and the craft had made a long stern-way before she filled upon the port tack. In justice to the parson, I must say that he got his ship very cleverly out of irons, by saying, 'that he hoped the admonition would cause those who had laid such stumbling blocks in their brother's way to remove them before the sun went down.'

Four Copies of the CHRISTIAN FREEMAN will be sent, *post-free*, at 6d. per Month, or 6s. per Annum. Nine Copies, *post-free*, 1s. per month, or 12s. per Annum.

All Letters, Post Office Orders, &c., to be addressed to ROBERT SPEARS, Stockton-on-Tees.

Printed by W. ROBINSON, High-street, Stockton.